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WITH ESPECIAL REFERENCE TO THE WORK OF THE AMERICAN BOARD
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The Matsuyama Girls' School.

The editor of MISSION NEWS tells me that nothing has been written about the Matsuyama Girls' School for a long time, therefore I am not in danger of telling things that its readers already know, but on the other hand I hardly know where to begin the story.

As most readers of MISSION NEWS know, this school was started by the Japanese Christians of Matsuyama, and was maintained by them for a long time. During this time the school had the constant sympathy of the Mission, and the members of the Matsuyama Station taught in the school. Eight years ago, because of lack of funds, the Mission was asked to take the support and control of the school, and since it had always been a center of evangelistic work, this was done rather than to allow the school to be discontinued. Miss Judson was made principal, and the support of the school

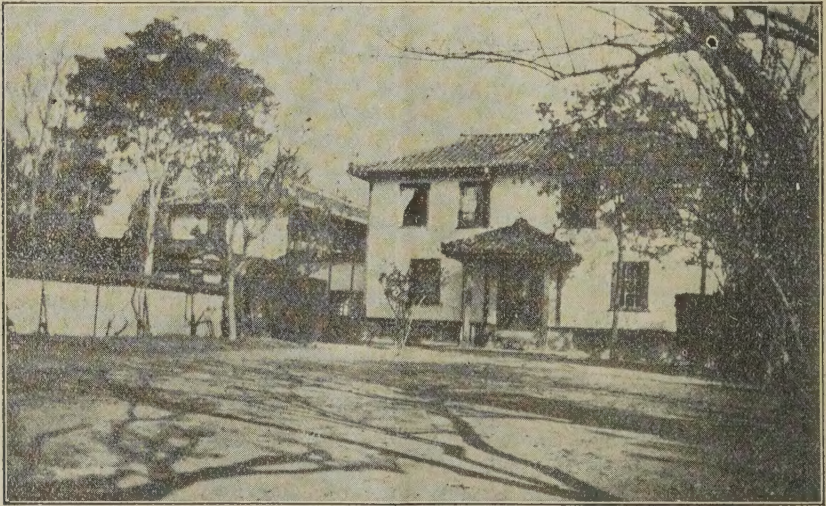
was assumed by the Woman's Board of Boston. At this time there was a debt on the school, the buildings were out of repair, and the number of pupils was small. After these eight years of devoted service on the part of Miss Judson, the school is full to overflowing, the buildings in repair, and everything pointing to a bright future. Words of too high praise cannot be said of Miss Judson's success during these years, and the Japanese community show a very deep appreciation of her work.

Coming as the writer did from Kobe College, with its higher standard and larger equipment, it would have been natural to have had a feeling of disappointment and discouragement, but such has not been the case. As I shall hope to show you, there are many urgent needs of the school, but there is a vast difference between an institution out at the toes and down at the heels, and one that is vigorous and growing so fast that its clothes are much too small. The school as I found it last September, certainly answered this latter description. The rooms were full of bright, happy pupils taught by interested teachers. The opening of the new school year in April found the rooms still more crowded, the number having left the school at the close of March being eleven and the number of the entering pupils being sixty-six, a net gain of fifty-five. This is certainly evidence that the school holds an appreciated place in the community, and that, in spite of its lack of equipment at all comparable with the government school of the same grade in

the city, the school has been giving something to its pupils that appeals to the ideals of the parents. All the school rooms are over-crowded and the only school room available for an assembly room is so full every morning, when the girls gather for worship, that it is with difficulty that teachers and guests, when we are fortunate enough to have the latter, can be comfortably seated. Aside from lack of room, the school has no equipment or appliances for its class work; there are a few antiquated maps, a few still more antiquated books, a few bottles of chemicals, a few kitchen utensils,

proved dormitory accommodations. With these new buildings there should be appliances for the teaching of science, geography, history, and cooking. Until these needs are met the school is laboring under great difficulties, and cannot take its proper educational place in the province. With these needs supplied the school could hold its head high, and be a power for the spread of Christianity, the extent of which it is hard to estimate.

The teachers have high Christian ideals for the students, and are working very earnestly to help them to develop into strong Christian women. It is an



Matsuyama Girls' School.

and that is all. The teachers are trying to teach nature study, geography, history, physics, chemistry, and cooking with all this lack of appliances, and the sight is pathetic, to say the least.

But in spite of such handicaps the teachers are doing their best to keep the standard of the school high, and are succeeding in a remarkable manner. The immediate needs of equipment for the school are a new school building with adequate class rooms, a gymnasium, improved accommodations for the teaching of etiquette, sewing, and cooking, and im-

inspiration to look into the faces of the bright, earnest girls that gather every morning for the religious exercises, and to realize the possibilities for good that are latent there. After the morning exercises the girls separate for their classes, the first one of which is, four mornings a week, a Bible class. The number who come from Christian homes is very small, and these four years in this school afford the only opportunity that the majority of them have for learning the great truths of the Christian religion. There are nineteen baptised

Christians in the school, and many more earnest Christians who are prevented by home influence from taking an open stand. The students maintain a Christian Endeavor Society that holds its meetings twice a month after school hours. Many of the students attend the different Sunday-schools and churches in the city, and in the case of two Sunday-schools the girls give very substantial help as teachers.

The Matsuyama Girls' School, the only Christian girls' school in the big island of Shikoku, stands waiting for helping hands. The experience of the past eight years has proved that the school is filling a place that no other school is filling, and the community stands ready to send its girls to this school with its Christian ideals. But unless to the ideals of character, there also goes proper educational advantages, the school cannot keep the place that it has won. The government schools do not accommodate all who wish to go beyond the primary grade, and, more than this, there is dissatisfaction with the ideals of character taught in these schools, and thus it is that here is a grand opportunity for a well equipped Christian school. Cannot the money be forthcoming that shall enable the Christian Church to hold such a place of advantage?

(MISS) OLIVE S. HOYT.

Rainy day Reminiscences : Annual Meeting in 1876.

Having at last found a house, the owner of which was not afraid to have a Christian as a tenant, we moved into it the remnants of our shipwrecked goods, with a few which we had picked up at auction in Kobe, besides Dr. Greene's first study-table (around which the first mission meeting had been held), and began housekeeping in the middle of May, just getting settled before going to annual mission meeting in Osaka.

It was certainly an act of remarkable faith to plant a Christian school in Kyoto, that most conservative city as it

was then, from which scarcely any students came to the school for a number of years, and where foreigners could get no right of residence, not to speak of its being the very center and headquarters of most of the sects of Japanese Buddhism. As Dr. Davis well said, we got into the city by the skin of our teeth, and hung on by our eyelids. Mr. Yamamoto, Dr. Neesima's blind brother-in-law, had much influence in the city government, but was under great bodily infirmities, and seems to have lost most of his influence by this time; the Governor would make fine expressions of sympathy to Dr. Neesima, but was known as a two-tongued man, and we found by experience how little confidence we could place in him. As illustrating the ticklishness of the situation, it may be mentioned that, in the fall, when a visitor proposed to give a lecture, with illustrations, to the school, on the Centennial Exhibition, Mr. Yamamoto had himself carried to the school to warn the lecturer not to make any reference to Christianity.

The one sole advantage which the city then had as a place for opening the school, was that land was exceedingly cheap; there was no market for it; it was not so easy to find one who cared to sell, but if any one was willing to dispose of his land he would almost give it away. Thus the land for the Girls' School and for our house was bought for 120 *yen* an acre, including the excellent wall around it; perhaps it would be better to say that the wall was sold at half-price, and the land was thrown in. All the land between the original campus of the Girls' School and the main campus could have been bought at about the same rate, and the money was in hand to do it, but Dr. Neesima was afraid of what might happen, if the Doshisha bought up so much land. And so the school has been buying it, in recent years, at a hundred times the price asked then. But land alone was not enough, and the pulling down of the old building, which had been hired for the school, almost before that spring term was closed, forced to

the front, as the main problem for this annual mission meeting, the question of erecting a building for the school. The piece of land which is now the main campus of the school, originally the site of the Kyoto mansion of the Satsuma daimyō, and then a mulberry plantation, had already been bought for the school very cheaply, through Mr. Yamamoto, and the remainder of the \$5,000 given for the opening of the institution, was available for building, but would it not be throwing money away to build in such a city, amid such opposition?

The annual meeting then was held alternately in Kobe and Osaka (and afterwards in Kyoto also), the whole number of members of the mission that year being 29, and that year it was held in Dr. Gordon's house, with him as Chairman. Either that year, or the preceding, Dr. Greene came by land from Yokohama, and so novel and interesting an exploit was it, that a part of the time of mission meeting was given to hearing his account of it. In comparison with that, our five-hour trip down the river from Fushimi was a very tame event. Dr. Greene preached the annual sermon on; "The Son of God is come, and hath given us an understanding"; Mr. Doane read a paper on music, discussing what then seemed the difficult problem of adapting foreign music, reading from left to right, to the Japanese custom of reading from right to left; Dr. DeForest presented the report of the mission bookstore, the keeping of Christian literature for sale being then a part of the work of the mission, and its proper management a mission problem; but the chief problem was that of the school. First came the question of the course of study to be pursued in this "Training School," and in the course of the debate an amusing misunderstanding occurred. Dr. Davis wished to have it made plain that the school was not exclusively a Training School for the Ministry, and to avoid the difficulty of framing a resolution which should state exactly his idea of the purpose of the school, he presented

one asserting that its purpose was exclusively for training Christian workers, thinking that all would at once recognise his meaning, and would promptly vote it down. Unfortunately the most of the mission did not see his purpose, and thinking he wished the resolution passed, and wishing to follow his wishes, they were almost ready to vote for it, greatly to his disgust, till, after a good deal of talking at cross-purposes, his real meaning was recognised, and the motion promptly voted down. This was not the only time when Dr. Davis failed to recognise at once the sympathy which the mission, in general, felt with him. Finally, towards the end of the meeting came up the great question of building, and, with some considerable hesitation, it was voted to allow the use of 3,000 *yen* for the erection of a permanent plant for the Training School, with which happy result we were gladdened, during our nine-hour journey up the river to Fushimi.

DWIGHT W. LEARNED.

A Baikwa Decade.

My connection with the Baikwa Girls' School began in 1883, a few years after its establishment, and to tell some of my memories of the ten years spent as a teacher there is a labor of love. It was a child of the then young Congregational churches of Osaka. In the early days, perhaps more so than now, when men and women accepted Christianity, it was a decided break with their past, and they wished their children to receive education under Christian influences, so the churches, tho "a feeble folk," feeling the need of a girls' school, started the Baikwa. Without mission aid, and at a time when to educate a girl was considered not only unnecessary, but ridiculous, this was a great venture. The school was begun, and has been continued, with a strong sense of dependence upon God, and faith in His leading. Of course, this step meant constant struggle and self-sacrifice on the part of

its promoters, and there were times when it seemed as if this heroic little school must go down under the stress of adverse circumstances; but, on the contrary, faith rose superior to difficulties, and efforts were re-doubled, so, to-day, it not only has weathered the storms of more than three decades, but is now on a firmer basis than ever before, and has obtained the gift coveted by all Japanese schools—government recognition. The sorrows and successes of those early years drew very closely together the hearts of all friends of the school; so the love which existed among the parents, teachers, and pupils for the school and for each other, was very marked, and is strong to-day, even after the lapse of more than thirty years. *Dosokuwai* (re-unions of former members of the same school) are yet held every year in Osaka, Kobe and Tokyo, and letters are exchanged throughout the year. During one of our periods of darkness I noticed that everyday some of the oldest girls went regularly after school to the cupola of the foreign teachers' home—the quietest spot on the grounds. Upon being questioned they confessed, “We hold a little meeting every day to pray that our dear school may grow strong in every way, and be a great Christian influence in our country.” After a time public sentiment changed, and the education of girls became a very popular subject; therefore numbers increased, until the Baikwa became the largest Christian girls' school in the Empire; yet financial difficulties continued, because of greatly increased expenses. Its Christian character never varied. The arrangement in the dormitory, at that time, was to have two younger girls under the care of an older, Christian pupil in each sleeping room; and this plan worked well, as it developed a strong sense of responsibility in each young care-taker, leading her to be very guarded in her own daily life, in order to be an example to her charges in morals, manners, and study. Also a Christian society existed, the members of which took a certain number of non-

Christian students, especially from among the day-scholars, as special subjects for their prayers and leading. At intervals of leisure during the day, girls were to be seen in the garden, walking arm in arm, engaged in the most earnest conversation, and others in quiet places, holding prayer meetings. Many of these girls are now married into non-Christian families, and cannot do as they would. When meeting them I ask, “Do you remember the old Christian teachings of the Baikwa days?” and they earnestly respond, “We can never forget them.” Some years later girls' schools fell upon evil days; there came a re-action against all foreign ideas and customs, numbers diminished in the schools, higher courses of study were dropped, and the conservative forces of society came again into power. But although receiving a decided set-back, the ambition of Japanese girls for education merely slumbered, and awakened with full strength when again the tide turned. One of our Baikwa girls wrote at that time, “Society is taking away our opportunities, but we have walked too long in the light, ever to be satisfied with darkness again.” Great honor is due to such men as Sawayama, Miyagawa, Mayegami, and others, who did so much to continue the school, and help it to fulfill its high mission.

(MISS) ADELAIDE DAUGHADAY.

Hokkaido Jottings.

In the little village of Pompira, in the province of Teshio, it will be remembered, a few Christian immigrants without a settled minister, organized themselves into a church, and for a time maintained a Sunday-school and Sabbath worship. Latterly, for the lack of a leader, the little meeting house has remained closed Sunday after Sunday. Now the unexpected has happened. A public school teacher in a village about six miles distant, who has, for a year, been an earnest seeker, proposed to the Pompira

brethren that, at least, once a month they have a Sunday meeting. The first of the series was held April 26. The teacher trudged the six miles. Others walked a lesser distance. One young fellow came eight miles. These, with the members of the church, held a meeting, which is reported to have been helpful. The unchurched sometimes teach us needed lessons.

On the 9th of May, there was held in the Tokachi church, a special service, inducting into the ministry of the church, Mr. Y. Sōma, who had come to his new field about a month earlier. The church is young in years, small in membership, and has financial aid from the Mission. The minister, moreover, is young and still unordained, so that the induction was not in the ordinary Congregational sense a proper installation. But the church has a good beginning, and Mr. Sōma is a man of faith, and zeal, and good education; and the service, though without ecclesiastical significance, fittingly marked the beginning of what will be, it is hoped, a happy relation and a successful ministry.

The recent Mission Meeting authorized a loan from the Evangelistic Loan Fund of the mission for a church and land in Rumoi. It is hoped that before winter that little congregation will be comfortably housed and fittingly equipped for its work.

GEORGE M. ROWLAND.

Mr. Magosaburo Ohara: A Christian Manufacturer and Philanthropist in Process of Evolution.

Mr. M. Ohara, of Kurashiki, Okayama Prefecture, who, since the death of Juji Ishii, has become the official head of Okayama Orphanage, is in many respects a remarkable man. Japanese newspapers have begun to pay attention to his philanthropic activities. He is rapidly becoming a man of great local repute, and is even attracting nation-wide notice.

The second wealthiest man in Okayama Prefecture, the sales from whose rice fields annually amount to 50,000 bushels, the largest shareholder and president of two cotton mills, the owner of a good part of the wealthy and thriving town of Kurashiki, possessed of a keen business intellect, a man of the strictest probity, and of higher ideals in business and social relations than most of his associates, a practical reformer, an astute judge of men, and, in his best moments, a believer in God and a seeker after spiritual verities, his is an interesting personality.

His grand-father was a humble pedlar, but, with a knack of making money and holding on to it, his father continued to fill the family coffers, and the present head of the family, tho spending money freely on half-a-dozen pet charities, lives economically, is no waster, and holds all his protégés to a strict account of their stewardship. Born in 1880, he is still young in years, and in spirit, and carries easily the heavy responsibilities that rest upon his shoulders. He is striving to make his big factory in Kurashiki, and the smaller one in Tamashima, models of cleanliness and efficiency. He is making a brave attempt to solve the labor problem as viewed from the standpoint of the capitalist.

For ten years past he has maintained at large expense, a course of bi-monthly free lectureships on Sunday afternoon, for the benefit of his fellow-townsmen. Probably no other place of its size, in all Japan, has been privileged to meet and hear so many of Japan's great men, politicians, professors, business specialists, and reformers as has Kurashiki.

Not content with past achievements, Mr. Ohara announced recently, in connection with the fifth anniversary of the death of his father, and the thirtieth of that of his grand-father, that he would give 500 acres of rice land to an incorporated company, to be used as an experiment farm for the improvement and more economical production of food stuffs. A few years ago he sent a bright young man to Europe, to make a special study of soils and fertili-

zers. This man is now in charge of the new venture, which is incorporated under the name of Ohara *Sho-No Kwai* (Society for the Encouragement of Agriculture). It is understood that the results of these experiments will be placed at the service of Okayama Orphanage, and all other corporate or private farms that may desire to use them. Furthermore, an agricultural school of advanced grade will be opened for poor students, probably in the near future.

Mr. Ohara owns and maintains, at a high standard for a provincial sheet, one of the two or three leading newspapers in Western Japan. In the name of this newspaper he held for three months this spring, in the city of Okayama, an excellent educational exhibition in honor of the new Imperial Reign, which must have cost him not less than 50,000 *yen*.

Some ten years ago this man became a warm friend and admirer of Mr. Ishii, by whom he was induced to study the Bible and believe in Christianity. He was baptized in 1907, by Rev. S. Abe, then pastor of Okayama Church. His faith takes a practical and ethical, rather than a contemplative or spiritual direction. He is rarely seen at church, and thus far prefers to use his wealth for the social betterment of the public, rather than for religious causes, in the strict sense of that word.

He was deeply impressed by Mr. Ishii's devout spirit and triumphant faith, during the last months of his life. Mr. Ohara considers himself unworthy to succeed such a leader, as the spiritual guide of the children, but does feel that he is called to straighten out the business affairs of the big orphanage, and to help put them on a more satisfactory basis. This he is now attempting to do, with what success I shall be glad to report at a later date.

From the standpoint of Christian idealism, he is still a man in the making. Many are praying that his wealth may never prevent that conscious poverty of spirit, which commands the blessing from on high, and that, with the giving of his substance for the uplift of others, he may

give himself in faith and holy zeal to the study of the Word and the service of his Lord.

JAMES H. PETTEE.

Our First Mission Meeting.

We have attended our first mission meeting. It doesn't sound very interesting, does it? However, if you were a member of the Japan Mission of the American Board, and had, in the nine brief months of your membership, come to love very dearly some of the members of that Mission, you would have looked forward, as we did, to the annual family gathering at Arima, and I believe that you, too, would have found, at the end of the week, that you were very proud and happy to be a member of such a Mission.

Arima is a quaint, hill-side resort, near Kobe, whither "the tribes go up" to settle the affairs of the Mission. With its seclusion, its beautiful scenery, and its mineral springs, it is well fitted for the annual meeting place of the Mission.

What a happy band of pilgrims they were, as they came from all parts of the Empire! The more than fifty *adult* pilgrims were happy enough to greet their comrades, some of whom they had not seen since the mission meeting of a year ago, but just imagine the wild joy of the children, some of whom had had no foreign playmates, except their own brothers and sisters, since the summer. I *will* admit that the first night we felt that we were indeed "babes of the Mission," for so many of the people were strangers to us, but on account of the cordial welcome extended to us by members of the Mission, we felt sure that we were wanted, though we *were* as yet babes in our knowledge of the language and work.

During the week, besides the members of the Mission, there were several guests, but none whom we welcomed more gladly than Mr. and Mrs. George Clark and daughter, of Chicago. Mrs. Clark is President of the W.B.M.I., and, together with her husband and daughter, has been visiting the mission fields of the Orient.

Not a moment was wasted, so far as we could see, from May 27th to June 3rd, for many weighty questions needed consideration and settlement, and the chairmen of the various committees would not allow us, even at the meal hour, to forget that very important meetings of their committees were to be called almost as soon as we had finished eating. And let me assure you that when the stations are undermanned and several stations are calling for recruits which are not available, and the call for funds greatly exceeds the funds at hand, and a hundred and one other perplexing situations arise, these meetings are not only necessary, but the discussions which arise call for patience, tact, unselfishness, and in fact nearly all the virtues in the catalog. I feel that I must say that it was a constant inspiration to me to see with what a beautiful Christian spirit various members accepted decisions which meant the frustrating of plans, to the fulfillment of which they had given much of their valuable time.

The spirit of the entire week seems to me to have been dominated by the spirit of the themes of the various devotional services of the week, namely—"A Service of Praise and Thanksgiving," the acceptance of "Christ, our Master," the following of "Christ, our Teacher," the reliance on "Christ, our Friend," and the showing forth of His friendliness to others, the realization that "Christ, is our Savior," and that it is His desire to be the Savior of all mankind, and the acknowledgment of our dependence upon this Christ as expressed in "A Service of Consecration."

With all the work of the week there was a spirit of fun and happiness which found its climax in the jollification of Saturday evening, when dignity was laid aside, and the sedate and other members of the Mission, performed stunts for the enjoyment of all. Among other delightful features of this evening were the presentation of gifts to one who had been a member of the Mission for forty years, and to two other members who were celebrating the silver anniversary of their marriage to the Mission.

Sunday was a beautiful day, with only an occasional shower, and the church service in the morning, with Mr. Warren's thoughtful, and inspiring sermon, the children's service in the afternoon, which took us each back, in memory, to the home-land, and the memorial service, for Dr. Greene, in the evening, where the note of joy, even in the face of loss, predominated, were all very impressive and helpful.

The week with its work, its pleasure, and its new inspirations, was too soon past, and each of us, I believe, felt, as we returned, better prepared for the work of the year, whether that work should be active evangelism, teaching, studying, or any one of the multitude of activities which must be employed to win this Empire for Christ.

JENNIE EDWARDS HOLMES.

The Opening of the Evangelistic Campaign.

The first gun has been fired in the series of special battles to cover all Japan. May fourteenth in Kagawa, and May fifteenth in Okayama, prefectures were the eventful days. It is still too early to report full results, but a few facts and figures can be given that may prove of interest in themselves, and of helpful suggestion for coming contests.

After ten days of preparatory work, in which missionaries, pastors, Bible women, and a few Christians in each place were quite active, the public meetings in Okayama city were held twice a day, for three days, in the new prefectural hall, and for four succeeding days in seven local churches and chapels. Address were given also before hundreds of students in the high school (*kōtō gakko*) and the medical school. The largest single audience was at the meeting for women, when between 900 and 1,000 persons were in attendance.

The list of speakers for the dozen cities and towns in the two prefectures, included the following, Bishop Hiraiwa, Drs. Wainwright and Dunlop, Rev. Messrs.

Miyagawa, Hori, Makino, Tada, Akazawa, Yonezawa, Hinohara, Hitaka, Tanaka, and Kuwada, Profs. Hino, Koyama, and Kurihara, Messrs. Nakamura, and Takagi, and last, but by no means least, physically, mentally, chronologically, or effectively, Madame Asako Hirooka, the wealthy Osaka bank president. Also one missionary, Rev. J. T. Myers, of Hiroshima, and nine Japanese pastors from Chugoku and Shikoku.

In the main, the speakers were constructive and helpful in their sermons and addresses, emphasizing the righteousness of God, the sinfulness of man, and the sufficiency of salvation provided thru Jesus Christ. I must content myself with a very few individual comments. Commander-in-chief Miyagawa was always strong, direct, impressive. Mrs. Hirooka, a new woman of the Christian order, astonished and powerfully impressed her audiences by her remarkable vigor—for a woman 64 years of age—her comprehensive grasp of present-day conditions and needs, and her thoro-going earnestness in all good causes. The missionary speakers, one Presbyterian and two Methodists, performed their parts most acceptably, the professors were popular as well as scholarly, and Laymen Nakamura and Takagi introduced a new element that was worth while.

The names and addresses of 410 inquirers were secured in eight of the thirteen places visited, of which 225 were obtained in Okayama city. "Following-up" meetings are being held daily in several of the cities, especially by the *Kumi-ai* churches. Mr. Lawrence, of the British and Foreign Bible Society, with a Japanese associate, is now touring the field. They sold 2,600 Bibles or portions, in Okayama city alone.

The spirit of union was delightful. All Protestant forces in the movement, with the single exception of one S.P.G. Mission church, and I saw some of the Japanese members of that church in attendance at the union meetings. There was no hostile criticism in the newspapers. The general impres-

sion made on the public was helpful and promising.

The main criticism from Christians, and it is a just one, points out that there was too frequent a change of speakers. A preacher seldom remained more than one day in a place. Before he had become acquainted with local conditions he was past on to another church or community. This will be rectified in the campaign in the Moji-Shimonoseki district, which opens just as this report goes to press, and in the Hiroshima, Matsuyama, and Hokuriku districts next fall.

There were many evidences of the working of God's Spirit. Christians were heartened, backsliders reclaimed, and new inquirers secured. May the good work go forward in other sections of the Empire until all Japan has heard the Gospel summons and Jesus reigns supreme.

JAMES H. PETTEE.

General Notes.

The editor of *The Christian Movement* expects the volume to be out of press before our readers see this item.

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The Karuizawa—Kusatsu Keiben is well under construction, but is not likely to be opened for traffic before autumn. Householders at Karuizawa anticipate the luxury of electric lights during the summer.

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Memorial Day was observed, as usual, at Kobe, where American citizens gathered at Ono Cemetery to decorate graves with flags and flowers, after which the Rev. Stanley Fletcher Gutelius delivered an appropriate address. His Excellency, United States Ambassador Guthrie, made an address at Yokohama.

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On occasion of the Empress Dowager Shoken's funeral, May 24, 25, the Emperor granted a largess of 600,000 *yen* for charity and relief of the distressed, each political unit of the Empire receiving a

portion, ranging from 115,000 *yen* for Chosen, down to 3,800 *yen* for Tottori Prefecture, and 600 *yen* for Karafuto. Also an amnesty was proclaimed, by which, it is said, over eighty per cent. of the 57,251 prisoners in the Empire will be benefited.

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On April 2 the Kobe Church was granted permission to form a *zaidan hojin*, or legal corporation for holding its property, which has been held in the name of two of the members of the Church, whose heirs, in case of the death of these members, could appropriate the property, so far as any legal restraint goes. The nature of the corporation is such that the property must be kept to the use defined in the constitution, and the law will protect the donors from its being turned aside to other uses, and from misuse in any way.

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When this issue reaches our Japan readers, they will be thinking of plans for their summer camps. Some will climb Hieizan to tent under those majestic cedars, and to drink drafts of Rurido's cool water; to erect a Bethel on a shaded plateau, and to saunter along priestly paths, with retaining walls beauteous with the flowering beefsteak plant (*yuki no shita*, saxifraga sarmentosa, L.); to picnic at sunset on Shimei-ga-dake, with its entrancing scenic panorama; to study and to rest under the shadow of Enryakuji's historic piles. "I have seen grander scenery in Japan, but none more beautiful than the glimpses of Lake Biwa seen thru the trees from the sides of Hieizan," says Maclay in his "Budget of Letters from Japan," who devoted a chapter of thirty pages to Hieizan.

* * * *

On the third anniversary of Dr. DeForest's death (May 8), a memorial service was held in Sendai, a representative audience being addressed by Dr. J. P. Moore, of the German Reformed Mission, and Prof. Hayasaka, of the Miyagi Girls' School. The meeting was

in the old church building, which was moved last year, to the back of the long and narrow church lot, in order to make room for the new memorial church. The concrete foundations of the latter have already been laid, and the edifice is expected to be completed during the coming autumn, costing about five thousand *yen*. The material is to be a light-colored stone, quarried not far from Sendai. Although not quite enough money is on hand to complete the interior furnishing, occasional subscriptions are still coming in, and those who have the undertaking in charge are rejoicing in the nearness of its successful fulfilment.

* * * *

A Lesson in Translation, is the subject a reader gives for this true story. Everybody who has seriously tried it, knows that one language can't be turned bodily into another. The story illustrates the need of a historic and social sense, and indicates the true philosophy of translation. A Japanese child, when he bumps his head, or stubs his toe, instinctively exclaims, *itai*. A university student couldn't translate that *itai* to his satisfaction. So he got hold of an English speaking boy, and pinched his skin. The boy, of course, squirmed and cried, "ouch." The university student thus got the correct translation of *itai*, "ouch." *Fer contra*, Mr. Shinjiro Kurita, in his excellent "Who's Who in Japan," 1914, didn't act on the principle of the university student, when, in translating a Japanese address, 10 Chome 外 7 banchi, he put it "Out of No. 7, 10 Chome." But what would the foreigner have said?

* * * *

On Friday afternoon, June 5th, Mrs. Clark, President of the Woman's Board of Missions of the Interior, in an address at Kobe College, to the school and alumnae and a few other guests, formally presented to the school, on behalf of the Woman's Board of Chicago, the new Household Economics Building, which has recently been completed. It is planned to accommodate the academy cooking,

sewing, and etiquet classes. The first floor is given up to the cooking classes, having a laboratory-kitchen, a sewing-room, and a Japanese dining-room. The second story is divided into three rooms,—a large one of fifty mats, and two small ones of twelve and a half, and ten mats respectively. The ten mat room is planned for a model Japanese parlor, and the class in the large room can see the teacher's demonstrations in the model room, of all matters of Japanese etiquet. As the sewing and etiquet classes meet at different times, the same rooms are available for both classes. The building, not yet fully furnished, cost 8,000 yen.

* * * *

In the section where most of the Kumamoto missionaries reside, a small stream flows back of the houses, and a narrow cart-road, unworthy the dignity of being termed a street, follows the stream, from which a high bank rises almost abruptly. A plateau has been leveled at one spot on the bank, and the "Kumamoto Jo Gakko, R. Fukuda, M.D., Principal," has been erected. The school has a fair number of pupils—perhaps about one hundred twenty. It is largely, if not entirely the enterprise and the property of Dr. Fukuda, who is a *Kumi-ai* physician, who studied in Scotland, and who has a fine hospital in Kumamoto city proper, where some charity work is done in addition to the regular paying work. Dr. Fukuda is an earnest Christian, who does some lay preaching, and is welcomed by the Lutherans to their *kōgisho* and churches, as well as by the *Kumi-ai*. The site of the original school establishd by our Mission, is now, we believe, *hatake*, growing wheat and vegetables in season, and the present location is a recent one.

* * * *

In view of Mr. Ebina's two lectures before our Annual Meeting at Arima, one on *Shinto* and one on *O Harai*, a skeleton outline of his biography will be of interest. Born in 1856 at Yanagawa, near Shimabara Gulf, in southwestern Chiku-

go, after studying Chinese literature at his clan school, he graduated from the English School of the Kumamoto clan. While there, under the influence of Capt. Janes, he became a Christian and was baptised by Janes, at Kumamoto, in June, 1876; in this year he went to the Doshisha, against the wishes of his parents, to study and to teach, graduating in theology in 1879, and going to the Annaka pastorate at Dr. Neesima's home; after five years he removed to Maebashi, to remain until 1886, when he spent a year at Tokyo. About this period he had a pathetic experience of some seven years' duration. Hard study and trachoma combined to prevent his reading books. Mrs. Ebina, sister of Mr. Yokoi, read much to him, including the entire Bible. In 1887 he became pastor at Kumamoto and assisted in founding a Boys' English School, and a Girls' School, both of which had a very stormy career during the early nineties, but left an influence perpetuated to-day in the Kumamoto Jo Gakko—doing good work—close behind the bunch of missionary residences in the section where our houses were built. Mr. Ebina removed to Osaka in 1890 to become president of the Home Missionary Society, but entered the pastorate of Kobe Church in 1893, which he relinquishd after four years, to enter upon his present work at Tokyo. From nothing in 1897, he has built up his present Hongo Church of eight hundred members, including perhaps three hundred absentees. He has long continued a magazine, the *Shinjin*, which has wide influence. A few years ago he made his first visit abroad, to England and the United States, bringing back a keen realization of the solidarity and international fellowship of the Congregational Church, besides being deeply moved with pride in what he observed of the Church and its leaders in those countries. While in America he was dubbed "the Henry Ward Beecher of Japan," a sobriquet not wide of the mark, when one remembers his well-known oratorical power.

At our annual meeting half of the ninety items on the docket came within the province of the finance committee, and a quarter, within that of the personal affairs committee, including location and reinforcement. The question of continued occupancy of Tokyo was the one of most far reaching importance among the ninety. No one appeared to be opposed to continuance under proper conditions, but some were strongly opposed under present and prospective conditions, with workers and money so much needed in other stations. Keep out of Tokyo till men and money are more flush. With 119 missionaries in Tokyo, a large fraction of all in Japan, and with a proportionately large number of Japanese leaders and Christians, it does not seem, say they, as if there is any evangelistic call to be in Tokyo (and we have no educational work there), especially when it is the fashion, these years, to cry: "To the country districts, where eighty per cent. of the population lives, and is but slightly evangelized as compared with the cities!" Others, strong for continued occupancy, emphasized the abundant opportunity for evangelistic work in and about Tokyo, and this is certainly true, for our Mission could put any two of its ablest preachers into Kobe to-day, and both could find easily within this city of only about half a million, and in its suburbs, all the evangelistic work they could do, without encroaching on the work of other missions, and yet Kobe is one of the half dozen cities best supplied with missionaries. Another consideration strongly urged for continued occupancy is the importance of having some one there for committee work, in constant touch with the great Christian movements centering in the capital as nowhere else. Some would go so far as to say that if committee work is not the commanding reason, the station should be closed permanently. Again, if it were desirable for a man suitable for Tokyo, to give himself very largely to literary work, that fact in itself would weigh heavily with some in favor of Tokyo.

Another weighty point is that it is the opinion of representative missionaries in Tokyo, and of Japanese in that city and vicinity, that our Mission should place a family there. It is regarded by some Japanese and foreigners alike, who reside in Tokyo, or near by, that no movement can be up-to-date and highly efficient unless it centers in Tokyo. Another party of Japanese and foreigners, who reside in Central Japan, thinks centering in Tokyo by no means essential to the greatest success of Christian work, especially since the stronger portion of the *Kumi-ai* Church is in Central Japan. A committee of five, representing main phases of opinion, was appointed to investigate and report.

Parsonalia.

Mr. Luther Halsey Gulick won a Phi Beta Kappa election at Oberlin.

Mr. Howard Cone Curtis, Oberlin College, '15, is president of his class.

Mr. Jerome Dwight Davis expects to enter Oberlin Seminary next September.

Miss Louise Belle Allehin graduates at Newton (Mass.) high school this month.

Miss Nettie Lorena Rupert joined our Mission Church, May 31, as associate member.

Mrs. DeForest's fortieth anniversary in the Mission was duly recalled at the annual meeting.

Mrs. H. S. Wheeler and children, of Kobe, plan to sail by the *Manchuria*, Aug. 27, for home.

Miss Alice Elizabeth Cary, of Wellesley College, was one of the recent Durant honor scholarship winners.

Miss Marion Frances Allehin graduates at the Sargent School of Physical Culture, Cambridge, Mass., this month.

Miss Madeline Clara Waterhouse was a popular guest at our annual meeting, and afforded much pleasure by her songs.

Rev. Jerome Crane Holmes and Mrs. Holmes were received as associate members of our Mission Church, on May 31.

Mr. and Mrs. J. H. Beam, of Moundsville, W. Va., sailed from Kobe, May 23, by the *Siberia*, on their return to the United States.

It was no small pleasure to have Mrs. Stanley F. Gutelius with us for a brief period during our annual meeting. Query: Will she be one of us later on?

Announcements are out for the wedding at Okayama, on the 16th, of Rev. Chas. Buckley Tenny and Miss Elizabeth Wilson Pettee. To be continued in our next.

Mrs. Mary P. Ament, of our North China Mission, at Peking, paid a brief visit to her Kobe friends, and sailed for America on the *Minnesota*, leaving Kobe May 27.

Mrs. Florence Newell Beam sailed from Kobe on the *Minnesota*, May 27, for America. Prof. Beam expects to follow in the Summer, to enter upon a theological course.

Miss Elinor Pedley, who was baptized by Dr. Pettee, Sep. 1, 1901, united with our Mission Church, at Arima, May 31, being received by Dr. Pettee, who is pastor of the church.

Prof. Fred'k Chas. Woodrough, of Kumamoto, is planning a trip with a friend, by steamer skirting along the coast of the Japan Sea to the Hokkaidō, for a summer vacation in that island.

Miss Elizabeth S. Fuller, 14 Newtonville Av., Newton Mass., who visited Japan about a year ago, as Corresponding Sec'y sends notices of Abbot Academy functions to some of our number.

Thru the kindness of Mrs. Weakley, of Osaka, we learn that Rev. Robert B. Whitaker and Mrs. Louise Gulick Whitaker are the happy parents of a daughter, Julia Martha, born at Honolulu, March 1.

Prof. Stirling S. Beath, University of Wisconsin '13, Y.M.C.A. teacher in Osaka schools, was present at our entertainment at Arima, and at the Sunday services. He is an earnest Baptist Christian.

Misses Annie Hammond Bradshaw and Fanny Ensworth Griswold were the recipients of congratulations, and some-

thing more, at our annual meeting, on account of twenty-five years' service in the Mission.

Miss Alice Pettee Adams reached San Francisco on April 22, and had decided (at last accounts) to enter for a while the Arequipa Sanatorium, in Fairfax, Cal. Her address is, c/o A.B.C.F.M., 417 Market St., San Francisco.

Mr. H. Hoyle Sink, graduate of Bridgewater College, 1910, and whose home is at Lexington, N.C., is a Y.M.C.A. teacher at Fukuchiyama and Miyazu. It was pleasant to have him with us at Arima a part of Saturday and Sunday.

Miss Grace Goodrich, daughter of Rev. Dr. and Mrs. Chauncey Goodrich, of our North China Mission is to be married this month to Prof. E. K. Smith, of Chinghua College, near Peking, better known as the American Indemnity College.

It is reported that Miss Marion Os-good will return to Japan in September, under the Y.W.C.A., and that Miss Mary Eliza Gouldy, of Los Angeles, Calif., one of the earliest members of our Mission, at Osaka from 1873 to 1885, assumes her support.

It was very thoughtful in Mr. White to bring a Konkōkyō domestic shrine to Arima to exhibit. If Mr. Ebina's lectures had come at the time originally arranged, all interested in the subject would have felt more like devoting fuller attention to both lectures and shrine.

Miss Lucy Irene Mead, of our North China Mission, is a Chicago lady, who graduated at Beloit in 1907, and entered the Mission in 1909, as teacher in the Girls' School at Peking. She spent a few days at Kobe and Osaka, and sailed on the *Minnesota*, from Kobe, May 27.

Mr. J.L. Strickland, Y.M.C.A. teacher at Himeji and Tatsuno, a graduate of Shenandoah College, 1910, and then a teacher at Mt. Jackson, Va., and whose home in America is at Spring Hope, N. C., attended our annual meeting at Arima from Saturday noon till Sunday evening.

Mr. Herbert Spencer Wheeler, Mrs. Wheeler, and their children, were present

at our annual meeting Saturday and Sunday. They are most welcome guests, and they faithfully attend year by year. Mrs. Wheeler, it will be recalled, was formerly one of our Mission, a teacher at Kobe College.

Mr. Louis Leverett Davis has retired from the Nat'l Boiler Specialities Co., Elgin, Ill., and his office is now at 308 Commonwealth Bdg., Denver, Colo., where he acts as president of the Stanley Motor Car Co., of St. Louis, and manager of the Davis Development Co., besides having an interest in a Colorado coal concern.

It is reported that Dr. Gulick and his son, Mr. Luther Halsey Gulick, are expected in Japan in a few weeks, the latter to spend a year in study at the Tokyo Language School. It is said that Dr. Gulick will return to the United States after a brief time, as he makes this trip to Japan to secure a special object in connection with his unfinished work in America.

Prof. Arthur W. Hummel, recently of the Kobe Higher Commercial School, is bound for China missionary work, after completing his theological course. He has already been commissioned by our Board as its first missionary designated to Shansi, to enter on the educational work of that province, which the Chinese authorities have offered to entrust entirely to our Board.

It was a great pleasure to have Mr. Geo. Mark Clark, Mrs. Elizabeth Keep Clark and their daughter, Miss Alice Keep Clark, of 1217 Forrest Av., Evanston, Ill., with us during several days of our annual meeting at Arima. Mrs. Clark, as president of W.B.M.I., patiently attended our committee meetings and assisted greatly in the solution of some problems. Miss Clark was one of Miss Howe's kindergarten children at Chicago.

Dr. and Mrs. Frank Newhall White,

from their new pastorate in Walla Walla, Wash., send their "dear love to our old friends of the Mission." Their address is 24 Clinton St. Dr. White writes: "The change to the Pacific Northwest is so great that it will require some time to get thoroughly adjusted.—Still we are delighted with the place, the climate, and the people.—This is the seat of Whitman College, and we are counting much on the opportunities for our girls, and on the congenial friendship of the members of the college community."

Looking at our own side of the matter alone we are sure that all in our Mission greatly regret that our quiet, gentle, ladylike, affectionate, winsome sweet-sixteen-year-old, Florella Foster, had to leave us on the 5th for Siberia and beyond, to enter upon her studies in Canada. It was very delightful that Miss Pedley could be at Mission Meeting at the very close of her period in Japan, giving us all opportunity to see her and enjoy her those last days, for the present, for her. Born at New Haven, under the Yale elms, she got an early start in her educational career.

Miss Alice Eliza Harwood in a recent letter, writes: "Have just been reading MISSION NEWS this afternoon. How I do enjoy it! It is as good as getting a personal letter. I am glad about Dr. Gordon's picture. I was surprised to hear, and yet not surprised, knowing how hard she worked, that Miss Adams had come home on account of ill-health. These bodies cause us a great deal of trouble. I am quite comfortable, some days having little or no pain, and getting fair amount of good nights' sleep. Feeling so much stronger, I have sent for flower-seeds, and I have been getting boxes of earth ready for them. So now I'm going to have something to play with, and not sit all day waiting for the hours to go by."

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MISSION NEWS.

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1. Reports of the educational and evangelistic work of the Mission.
2. News-Letters from the various Stations, giving details of personal work.
3. Incidents, showing results of evangelistic work in the life and character of individuals.
4. Field Notes, consisting of items of interest from all parts of the field.
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